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A
S E R M O N

Preached in the PARISH-CHURCH of
Christ-Church, LONDON,
On *Thursday* MAY the 5th, 1757:

BEING THE TIME
Of the YEARLY MEETING of
the CHILDREN Educated in the CHARITY-
SCHOOLS, in and about the Cities of *London*
and *Westminster*.

By GLOCESTER RIDLEY, LL.B.

*Published at the Request of the Gentlemen concerned
in the said CHARITY.*

To which is annexed,
An ACCOUNT of
The Society for promoting Christian Knowledge.

L O N D O N :

Printed by J. OLIVER, PRINTER TO THE SAID
Society, in *Bartholomew-Close*; and Sold by B. DOD,
BOOKSELLER, at the *Bible and Key* in *Ave-Mary Lane*.

M.DCC.LVIII.

1957

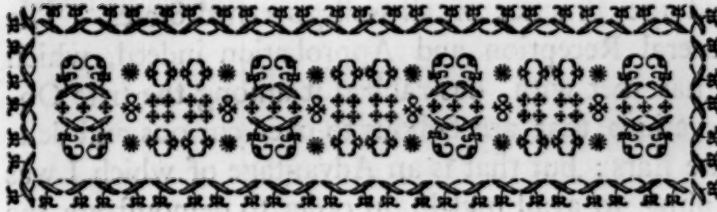
SEERMON



PROV
OF THE
MEETING
and when he is Old, he will not appear
from it

BY GLOUCESTER RIDLEY

It is one of the duties of the Church
which this Society with a true
and distinguished zeal has pursued
fill with the Alliance of the
continues to encourage and equally
Religion which inspired and
that a generally received
ground to engage them upon
the Gospel, whose
the Alliance between
the Alliance between



PROV. XXII. 6.

*Train up a Child in the Way he should go:
and when he is Old, he will not depart
from it.*

***** S some of the Enemies of that Charity,
***** which this Society with a truly Christian
***** A ***** and disinterested Zeal first planned, and
***** still with the Assistance of the Trustees
continues to encourage, are equally Enemies to the
holy Religion which inspired and supports it ; I con-
ceived that a generally received Maxim would be
better ground to engage them upon, than any posi-
tive Precept of the Gospel, whose Authority would
lie in dispute betwixt us. And as the Work itself,
now to be recommended, is a Point of *Civil* as well

as *Religious* Institution, I was willing to call in Aid a Maxim recommended by one of the wisest Politicians, and the Practice of all well-governed States. The general Reception and Approbation indeed, which it has met with, has ranked it among the trite Observations that are tedious to over-curious and delicate Ears: but that is an Advantage of which I was willing to avail myself, in order to demonstrate the Unreasonableness of Those, who in the particular Instance before us, practically contradict the Truth of this Observation and Precept, and therein the Sense, not of *Solomon* only, but also of Mankind in general. To ward off the Point of this Conclusion, they must deny, that training up Children by the Method of these Schools is training them up *in the Way they should go*: and that the Probability of their abiding under the Influence of such an Education as long as they live, is a Disadvantage to the Public rather than a Benefit. We must content ourselves to join Issue here. If the Education aimed at in Charity-Schools be not a proper Education; and if the future living under the Influence of such an Education be prejudicial to the Public, then we ought to give up the Defence of these Schools: but if it appears that this Education intends the training up Children in the *Way they should go*; and that their not departing from that Way in the future Conduct of their Lives would have an happy Effect on Society; then the opposing such an Education is, in a particular Instance, opposing

posing the general Sense of Mankind, and destroying (as far as in them lies) the fair Prospect of great Good to Society.

To try this Issue we must,

I. VIEW the Education designed in these Schools; and

II. CONSIDER the Objections urged against it.

I. WE shall take a View of the Education designed in these Schools. This is, to supply the Children of the Poor with such convenient Instructions as the Ignorance, or Engagements, or Necessities of their Parents cannot afford them. The Instructions judged convenient are, — that Children be taught to know the God that made them, and whose Providence supports the World: — to know the Obligation and Reward of Industry, together with the Odiousness and Disadvantage of Idleness: — to know the general Relation in which they stand to Mankind, as Brethren, all of one Family; and the Duties resulting from the several Relations they bear to Particulars in civil Society: — learning their Obligation to discharge these Duties, not only from the Nature of those Relations, but also from the express Commands of their Creator: — and incited to the Practice of them from the forcible Motives of an over-ruling Providence in this World, and the certain Retributions of Rewards and

and Punishments in another : — to have the natural Despair arising from a Consciousness of past Guilt removed, by the Assurance of a conditional Satisfaction made, and Pardon purchased for them : — the Mind sinking under the Discouragements of natural Infirmities restored, by the Promise of divine Assistance : — and lastly, their strong Affections to Things present, that general Source of Disorder in the World, balanced by a lively Faith of Things future and eternal.

THIS is apprehended to be *the Way in which Children should go*. It is the Design of these Schools to *train them in this Way* : and the fair Hopes given us from the Text, that the Influences of such training shall continue through Life, make us earnest in recommending these Schools ; (1.) with respect to *the Children themselves*, as it rescues them from the Ignorance and Slavery of Brutes ; nay from a State worse than that of Brutes, from corrupting the Faculties of a rational and immortal Soul : — as it gives them that exquisite Pleasure of tasting moral Duties, a Sense of Benevolence and doing Good to their Fellow-Creatures : — as it opens to their Minds the Prospect of a better World, fills their Hopes full of Immortality, and quickens their Longings after an infinite Good. And in proportion to the Influences of this kind upon the Minds of these Children, (2.) arises *to the Public* a Security of their Conduct and Behaviour in common Life : — a Security against the irregular

regular Biass of natural Passions and Affections, and the Temptation of Secrecy, Impunity, or temporal Advantage.

II. Now let their Adversaries stand forth, and produce their strong Reasons against such an Institution. It is objected,

1. BY some Advocates for the natural Liberties of Mankind, that these Schools are only the Designs of Bigots to prejudice and prepossess tender Minds in favour of their own Superstitions. I am very ready to admit, that what young Children learn in their Youth, is a Prejudice; and is indeed supposed to be so in the Text, which asserts that it is a great Difficulty for Men to leave when they are Old, that Way in which, when Children, they had been trained: But they object, that all Prepossessions and Prejudices are Perversions and Distortions of private Judgment. Wherefore these benevolent Assertors of human Liberty would persuade us, that it is criminal to *educate* Children, and that they ought to be left to the free and unbiassed Operations of their natural Faculties. But what Scheme can they propose that shall effectually secure Children from Prejudices of every kind? Every Step and Advancement in Knowledge is a Prepossession, which farther Experience or confirms, or corrects. We form our Judgments and Opinions by what we happen to see, or hear, or to be furnished with from our other Senses: and from such casual furniture

furniture, protect our various Sentiments, the Degrees and Districts of our Knowledge. Whether *This* or *That* Set of Ideas be conveyed to us by *chance*, or the *industrious Care* of others, they are equally Prepossessions. They who have the Charge of Infancy, will engrave strong Impressions upon their soft and waxen Imagination: and when the Politeness of these Gentlemen ranks the Tales of the Mother and the Nurse in an equal Form with those of the Priest, they allow them a proportionable, if not an equal Influence in prejudicing the Mind. To prevent this, it is not sufficient that you change the Hands in which you place them, for that will amount to no more than choosing *this* Impression rather than *that*, and preferring *one* Prejudice to *another*. The Climate under which we are born, the Customs and Manners of the People among whom we live, their Laws and their Religion, are all of them Biasses to the Understanding. Our Objectors indeed confess, and are angry at the Influences of their own Country: but what Method would they take to secure Youth from Influences as strong? Change the Climate, and for fear of Superstition send them to *Peru*? — to prevent persecuting Zeal, throw them among the *Indians*, who sell and butcher one another? — to keep their Minds clear and disengaged from Systems, and human Impositions, turn them wild among Canibals and Hot-tentots? Such, or any other Method they should pitch upon, would only *change* the Prejudices, not
prevent

prevent them. In like manner our Employments, Trades, and Professions, make Men contract particular Systems of thinking. Would our Adversaries out of their generous Concern for the Welfare of Society persuade us to prevent these; by not teaching Youth any Trade or Employment at all, but leave them to serve the Public by the rude mis-shapen Cunning of uncultivated Nature?

IN short, to prevent Prejudices is impossible; correct, or make them useful we may, by great Experience of our own, or the Benefit of others Knowledge and Experience, conveyed to us by the Means of good Instruction and Education. So that the Objection, proposed in general Terms, is ridiculous.

2. WE will therefore give them leave to mend their Plea, and suppose the Objection to be levelled against the Prejudices of a Christian Education in particular, as more pernicious to Society, than any casual Set of Prejudices which these Children would pick up by a random Conversation in the World. This is representing Christianity very contemptibly indeed! but whether the Contempt be properly cast upon it, or will more justly reflect on the Representers, let every honest Heart and Friend to Mankind impartially determine.

FEW talk more rhetorically of the supreme beneficent Being than some of these Gentlemen do; few

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more

more effusive in the Praises of Natural Religion than They. If they are serious, and would be believed to mean what they say, (and otherwise whatever they say deserves no Regard) they must allow that Man is a religious and social Animal; and that his Capacity for Religion is the differencing Character, which distinguishes him from Brutes; that to contemplate, know, love, and honour this supreme beneficent Being, is the Happiness and Perfection of his Nature; and that a Sense of the Beauty of Morality, and a Relish for the Exercise of Justice and Beneficence, is the Duty and Felicity of Man in social Life. Consider then how prudently the Scheme by them so warmly contended for, in leaving these poor Children to the rude Dictates of Nature, not improved, but debauched by their flagitious Parents and Companions, is calculated to promote the Knowledge and Honour of the supreme Being, the Happiness of the Individuals, and the Benefit of Society. They will continue in a total Ignorance of their Maker, whose Name they never hear of but in profane Oaths, by which they dishonour Him, and in horrid Imprecations on their Fellow-Creatures; for which the only Excuse must be, that they are taught, like Parrots, to utter Words without Meaning, and should be considered as no more than Brutes with the Use of Speech: this Ignorance of God must also hide from them all Knowledge of his Laws; such Knowledge by the Means of Instruction would be a Prejudice upon their
Minds,

Minds, which our Objectors wish to prevent, and leave them to grow genuine Moral Philosophers from *their* Reflections on the Fitness and Relations of Things, and *their* delicate Ideas of Beauty and Harmony. Are these likely to strike out a Morality so far preferable to that of the Gospel, that the Gospel must be industriously concealed from them, lest its Prejudices should spoil their Free-thinking!

ARE their Poverty, and the Examples of Pilfering and Stealing round them, proposed, in Preference to Gospel Prejudices, as better Means to teach them strict and useful Notions of Property? Is their being free from the Terrors of an all-seeing Judge and future Tribunal, recommended as a more excellent Method to make them careful of their Designs, which they imagine no Eye seeth, and to be more circumspect in their Behaviour, of which they never dream of giving any Account? And is their not being prepossessed with any Apprehensions of *another* Life, in the Opinion of These or of any Men, the surest Way to make them contented with the worse Situation in *this*, and to secure them from all dishonest Attempts to better it, even when a Prospect of present Impunity invites them to it?

PERSONS so deserted, so abandoned, one would rather expect to find a Brood of miserable Wretches to Themselves, and noxious Vermin to Society: and

Experience convinces us that they are so; a Kind of rational Brutes, but worse than Savages, being equally Beasts of Prey, but more mischievous from their Use of Reason, and Resemblance of human Kind. They may be the Care, the Admiration, the Triumph of Infidelity; but every generous Heart must grieve to see Reason so disordered, and human Nature so in Ruins.

AND now let every Man judge for himself, whether They who use their Industry to nurse up greater Numbers of such Pests in the Bosom of Society, deserve to be looked upon as more zealous Asserters of the Honour of the supreme Being, and of the Welfare of Mankind, than the Gentlemen engaged in the Encouragement and Support of these Schools, endeavouring to train up Children in the Fear of God, and under the Restraint and Influence of his Commands.

3. OTHERS there are, whom it would be unjust to suppose acting from any settled Wish or Scheme to trample upon the Christian Religion, who yet are Discouragers of this Charity, from an Apprehension that it is hurtful in a Civil View; diverting the Children of the Poor from those Tracts of Life for which by the wise Disposal of Providence, they were intended. It will require some Care to judge of the Truth or Weight of this Objection: However, as it is often urged, permit me to sift it distinctly.

THE

THE Foundation on which it builds is, that there are low and laborious Employments absolutely necessary, or at least very useful to the Public, to which the Children of the Poor are naturally destined; that there are others, more genteel and profitable, to which the Children of Parents of a higher Form in Life have a more proper Claim and Right: that to put the Children of the Poor into these Employments, would be either to leave the lower, yet necessary Employments neglected, which is an Injury to the Public; or else to force the Children of their Betters down into their deserted Stations, which is a Perversion of civil Order and Regularity. So far I allow: But before we can judge whether this Observation militates against Charity-Schools, we must ascertain who are the Poor whose Children are destined to those low and laborious Tasks: then, what are those low and laborious Tasks in particular to which such Children are destined: and lastly, what are those genteel and gainful Occupations in which the Children of the Poor ought not to be employed. If these several Points are left undetermined, it is impossible to form any clear Judgment in the Case. As to the first, I shall admit that the Children educated in these Schools either are, or by their accepting the Charity, ought to be deemed, strictly the Children of the Poor: but, secondly, to ascertain what are those low and laborious Employments in particular, to which such Children

Children are destined, would be difficult : and it will be the less necessary to go about it, if we can settle, thirdly, those more genteel and gainful ones from which they ought to be excluded. In this Point we have a Law to guide us, and where there is one, that ought to be our Rule of Judgment, rather than refer ourselves to private Opinion, which will be different in different Men. The Statute provides, that “ no Merchant trafficking beyond the Seas, Mercer, “ Draper, Goldsmith, Ironmonger, Imbroiderer, or “ Clothier, shall take for his Apprentice any but his “ own Sons, or the Sons of Freeholders of forty “ Shillings a Year, if they live in Towns Corporate, “ or of three Pounds a Year, if they live in Market “ Towns not Corporate.” 5 *Eliz.* cap. 4. Now in these, or other as agreeable and advantageous Walks of Life, which may have grown up in the State since Queen *Elizabeth's* Time, we shall meet with few or none of these Children. As they *ought* not, so neither *can* they croud into them. The Sums required by such Masters with their Apprentices, are more than the poor Parents of these Children, or the Trustees of these Schools can give. In other inferior Trades and Occupations they are by our Laws left at Liberty to be employed, as their Parents and the Trustees can find out Masters who want their Service.

BUT they tell us, so many are put out to Manufactures and Handicraft Trades in and about this City,

City, that the Public feels a sensible Want of Persons to be employed as *Husbandmen* and *Servants*, to which Employments they think these Children should be particularly assigned.

(1.) As to *Husbandmen*; let them consider whether the Want complained of be of *Servants* hired by the Year, or of *Harvest-Men* and *Day-Labourers* to be employed occasionally? If these last are the Persons wanted, let them consider farther, whether the Cause of that Want be at all owing to these Schools, or to the following Occasion; that Landlords choosing to throw their Estates into large Farms, rather than continue them in many small ones, the same Quantity of Land now supports but one Family, which formerly maintained three or four, or perhaps half a Dozen: and that when so many several Husbandmen were Tenants of the same Quantity of Land, they wanted fewer occasional *Servants*, and where they were wanted, they were (the poorer of them especially) ready at Hand to hire themselves out to Threshing and Day-Labour. So that the Want of occasional Labourers is not owing to our withholding or robbing the Country of Husbandmen, but to their driving perhaps half of the usual Number out of the Country. Nay even this Want, so introduced, is in a great Measure supplied by the Poor of *Ireland*, and the more populous Counties of *Great Britain*, who travel over the Kingdom for Harvest-Work. And this

this Supply is found experimentally, in the main, sufficient; for I believe there never were more Lands in Tillage, or a greater Produce of Grain in *England*, than has been of late Years: a great Proof, that, notwithstanding *particular* Complaints, *the Public* does not feel the Want of Husbandmen. Under such a Situation, and when our Manufactures, Sea, *Thames*, and Handicraft Trades, can employ the Children of the Poor, it cannot be supposed that the City *owes* these Children to the Country, to be employed occasionally, for a Month or two in a Year, in a Business which they do not understand, and then to be turned a Begging or a Thieving the rest of the Year. If we consult the Registers of Births and Burials, we shall find, as well before the Erection of Charity-Schools as since, that our Villages produce more than they can employ, and that our Cities and Market-Towns employ more than they can produce. However, if Occupiers of Land will engage by Indentures to employ and teach these Children in their respective Branches of Husbandry, we have one large School in particular desirous to bind out their Children Apprentices to them. And no doubt but other Schools would do the same, if they found the Demand from the Country made it at all necessary: but, which is a farther Argument that they are not wanted, notwithstanding their frequent public Advertisements, they cannot find out such Persons to take them, and are therefore obliged to settle them elsewhere.

(2.) As

(2.) As to *Servants*; they whose Want is so deplored, and for lessening of which these Schools are so passionately desired to be extirpated, are in general an Order of Men, grown out of the Excrescences of our Vanity and Luxury, unknown to our Laws, and numerous enough, and bold enough to bid Defiance to the Civil Magistrate. If such are wanted, Pomp and Vanity have more contributed to this Want by their additional Demands, than these Schools by a Subtraction of Supplies: therefore let Pomp and Vanity bear the Blame, and be discouraged rather than Charity-Schools. Especially since they demand more than the Occasions, the Convenience, the Civil Order, and Peace of the Public can bear. Yet, notwithstanding these extraordinary Demands, I very much doubt the Truth of the Fact which is to support the Objection; for if Vanity has encreased the Demand of Servants, it has likewise provided for the Supply by a large Importation of *French, Irish, Swiss, and Indians*; so that I believe no Family is without a Servant, merely because they cannot tell where to find one. To find good ones it may be difficult: but to train up faithful and well-disciplined ones is part of the Design in this Institution; and Families who want Servants, and will take Care of them, not wantonly dismiss them through Whim and Caprice, and turn their unguarded Youth lose to the World, may be furnished with them at several of these Schools.

4. ANOTHER Objection is either against the Truth of the Maxim in the Text, that Children trained up in the Way they should go leave it when they are Old; or else against this Method of Education, that it does not train up Children in the right Way, because there are found many bad Men and Women who have been bred up in them. This, though sometimes true, is not sufficient either to discredit the Maxim in the Text, or the Method of Education in these Schools. In Natural Philosophy it is allowed that Bodies at rest, and Bodies in motion, endeavour to continue in their respective States. Now if it be no Objection against this general Law of Nature that Bodies at rest may be put in motion, and Bodies in motion may be retarded, or have their Directions altered by outward force; neither, by Analogy, ought the Argument to be allowed of any Weight against this ethical Maxim, if some grown Persons are found out of that good Way, in which when Children they had been trained, and brought up. It is sufficient that a good Education habituates the Mind formed by it to choose the Paths in which it has been trained, when left to its own Bent and Biass: but it may be perverted by contrary Precepts, and bad Examples. Their Instruction is but *begun*, and it is the Duty, and ought to be the Care of those Masters and Mistresses, into whose Hands they fall as Servants or Apprentices, to *carry on* that Work by those most useful Lessons of a regular and exemplary Life,

Life, the unremitted Practice of Family Religion, the careful Observance of the Lord's Day, and providing for their Improvement by requiring them to hear and read the Word of God both in Public and Private. It is both the *Duty* and *Interest* of Masters to do so: but if instead of This, the Copies set them to transcribe shall be only Instances of Debauchery, Intemperance, Deceit, and scoffing at the Religion of their Country, giving the Lord's Day to them for their Recreation, to spend it in Riot and loose Company: — after such Pains taken to corrupt their Morals, and plunder them of all the good Instructions they brought from School, it is very hard that the Censure should fall on Those who intended better, and that Their laudable Designs should suffer Reproach from the subsequent Misconduct of others. And if such Children, to support the Vices which have been industriously taught them, make free with their Master's Property, where would be the Wonder, and whom must those Masters thank for it? Let such Masters reflect, for it is a serious Point both in a Religious and Civil View, what Dishonour they are doing to God, what Disservice to their Country, what Injury to Themselves. Let them consider farther, that at the great Day of Account and Retribution, they will have not only their own Sins to answer for, but the Loss of *their* Souls, whose Perdition is chiefly owing to such unfaithful Management; who have laboured to destroy those Souls which our Redeemer shed his Blood to save; and whom, when

the Charity of better disposed Christians would have brought them to CHRIST; These have effectually hindered and forbid. Nay, have discouraged the Charity itself, and made the Love of many wax cold towards it, by disappointing them of the good Effects which they promised to themselves from it.

YET after all, the Objection is urged beyond its Proportion of Truth. The Enemies may be called upon to produce their Lists of scandalous Offenders who have suffered as Malefactors. Indeed the Success has been surprizing. Nay, supposing the Success abundantly less than it appears to have been, yet These are fair Presumptions, (1.) that after a virtuous Foundation laid in these Schools, if the Children trained up in them shall be so fortunate as to be placed in sober Families, they will be so confirmed in just Principles, by being kept in the same Tract, as to become valuable Men, useful Subjects to the State, and faithful Members of CHRIST's Church: and the Patrons and Encouragers of the Charity may expect their Proportion of the Reward promised to those *who turn many to Righteousness*, that they shall *shine as the Stars for ever and ever*. And (2.) even if the Children should happen into bad Hands, though a dark Interval may for a Time obscure the Lustre of their early Instruction, yet are they not to be despaired of; when GOD's merciful Afflictions shall awaken them, they will, many of them, recur to their first Principles, which, though buried in their
Hearts,

Hearts, are not extinct, *the Root of the Matter* is in them, and may still bring forth vigorous Shoots. *There is Hope of Them, as of a Tree, though it be cut down, that it will sprout again, and that the tender Branch thereof will not cease, though the Root thereof wax old in the Earth, and the Stock thereof die in the Ground, yet That through the Sent of Water, and These thro' God's merciful Visitations in the Dispensations of Grace and Providence, shall bud, and bring forth Boughs* Job xiv. 7, 8, 9. *as a Plant : And the Patrons and Encouragers of this Charity will have the Pleasure to reflect, that their early Instructions have been instrumental in converting such Sinners from the Error of their Ways; that they have saved a Soul from Death, that greatest of Charities! and shall bide a Multitude of Sins.*

F I N I S.



and not only so, but the same
 things and many things more
 have been done in the
 past than it will be done in the
 future. Hence it will be seen that the
 Church itself will not be able to do
 all in the future, and the State must do
 yet more than the Church can do.
 The same is true of the
 Church and Providence. And now, my
 friends, let us turn to the
 future. And the future is full of
 promise. We have the promise that
 Christianity will have the victory, that
 early institutions have been instrumental in
 our high civilization, that the future will
 be a better one than the present, and that
 the Church will be a blessing to the world.

AN
ACCOUNT
OF THE
SOCIETY
FOR PROMOTING
Christian Knowledge.



L O N D O N :

Printed by J. OLIVER, PRINTER TO THE SAID SOCIETY,
in *Bartholomew-Close*; and Sold by B. DOD, BOOKSELLER,
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MDCCCLVIII.

A. C. COLN. T.

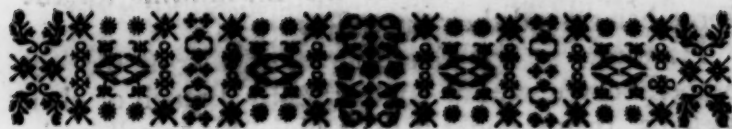
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SOCIALITY

FOR PROMOTING

Christiana College
Society for Promoting Christian

THE SOCIETY having published very
intensely a particular and full Account of
their (several) Designs and Proceedings
(which is annexed to the Sermon that
was preached by the Reverend Dr. W. Hall,
Master of the Yewick, August 15, 1750, at the Annu-
al Meeting of the Charity-Schools) have nothing
to communicate about them to our Members
and Friends; unless it be what they have done in the
execution of a Trust reposed in them by the Will of
the Reverend Dr. Boscawen, late Rector of St. Andrew's
Church, London, who bequeathed to the said SOCIETY
in his last Will, the sum of £1000, to be paid by the
Trustees of the said Will, to the said SOCIETY, for the
purpose of purchasing a new edition of the Bible, and
of distributing the same among the poor of the said
parish of St. Andrew's, in the City of London.

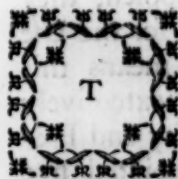


AN

ACCOUNT

OF THE

SOCIETY for Promoting Christian
Knowledge.



THE SOCIETY having published very lately a particular and full Account of their several Designs and Proceedings (which is annexed to the Sermon that was preached by the Reverend Dr *Nicolls*, Master of the *Temple*, May 14. 1756, at the Anniversary Meeting of the Charity-Schools) have nothing new to communicate about them to their Members, or the Public; unless it be what they have done in the Execution of a Trust reposed in them by the Will of the Reverend Dr *Evans*, late Rector of *Uffington* in *Lincolnshire*, who bequeathed his Library to the Society, to be by them given and disposed of to such poor Livings and Vicarages in *England* and *Wales* as they shall judge to stand most in need of such chari-

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table

table Assistances: and to be fixed up in such Parishes accordingly for the Use of the Incumbents for the Time being, and their Successors.

However, as the Execution of this Trust did not properly come within any particular Branch of their Designs, they thought it most adviseable to call in the Aid of the worthy Associates of the late Reverend Dr *Bray*, who are thereunto authorised by an Act of Parliament passed in the Seventh of *Queen Anne*, intituled, *An Act for the better Preservation of Parochial Libraries in that Part of Great Britain called England*. And these Gentlemen very kindly obliged the Society herein: and have since made the following satisfactory Report to them, so far as they had distributed that Library hitherto.

The Reverend Mr *Waring* reported from Dr *Bray*'s Associates that they had received Advice of the safe Arrival of the Library sent to *Old Hutton* in *Westmoreland*: and that according to the Plan proposed, they have appointed it to be a Lending Library for the Use of the neighbouring Clergy; by which means this valuable Collection will be rendered very extensively useful: and for the more effectual Security and Preservation thereof, the Associates have appointed five Trustees, and prescribed such Rules and Orders relating to it, as give them Reason to hope that the pious Intention of the Testator will be fully answered, and this useful Donation be safely conveyed to Posterity. He further reported, that a Letter, signed by Twenty seven of the Clergy, hath been transmitted to the Associates, wherein they do in the strongest Terms express their Thanks for this excellent Means of promoting Christian Knowledge.

GENTLE-

Westmoreland, December 24, 1757.

GENTLEMEN,

" IT is commonly observed, that the Pleasure of
 " bestowing Favours is all the Recompence ex-
 " pected by benevolent Minds: yet, as the Obliga-
 " tions of Gratitude on the Receiver are not there-
 " fore less, we beg Leave, with the truest Sincerity,
 " to return you our Thanks for your Present of the
 " Lending Parochial Library, fixed at *Old Hutton* in
 " the Parish of *Kendal*.

" How useful, and therefore well appropriated, such
 " a Donation must be to this Country, where the
 " Clergy are numerous, and the Provision for them
 " remarkably scanty, needs scarcely be noticed; nor
 " can we therefore be too warm in our Expressions of
 " Gratitude to you for opening this Fountain of
 " Knowledge among us.

" It must be remarked, in Honour of this Age and
 " Nation, that the Stream of Charity is divided into
 " a great many Couries, through which it is constant-
 " ly flowing: through this, Gentlemen, that you
 " have made Choice of, it flows, as it were, into a
 " Receptacle; and, without any further Supplies,
 " will be of the same Service to very remote, as to
 " the present Times; will be a Blessing to future Ge-
 " nerations.

" As such are the Advantages we hope to receive
 " from the Establishment of this circulating Library;
 " so great, so general, and so lasting, we cannot, Gen-
 " tlemen, but wish, that you may be enabled, by the
 " Assistance of the Great and the Good, to execute
 " your Design in its fullest Extent; being persuaded,
 " that it is a Species of Charity not only beneficial to

" Individuals, but would, if properly encouraged, be
" of the highest Service to the whole Community.

We are, GENTLEMEN,

Your much obliged,

and very humble Servants,

N. Shepherd, of Old Hutton.	George Myres, of Staveley.
William Smith, of Burneside.	Laurence Moore, of Manchester.
William Garnett, of Middleton.	Thomas Tinkler, of Preston Par- trich.
John Wilson, Schoolmaster of Kirkby Lonsdale.	John Hilton, of Burton.
Edward Rowlandson, of Crook.	Thomas Johnson, of Hutton Roof.
Stephen Ellis, of Crofcrake.	Edward Waller, Schoolmaster of Barbon.
James Fleming, Schoolmaster of Old Hutton.	William Hewertson, Schoolmaster of Leck.
Samuel Simpson, of New Hutton.	William Townson, of Natland.
William Sclater, of Killington.	Th. Mackreth, Master of the Hospital at Kendal.
John Wilson, Schoolmaster of Havertham.	Matthew Monkhouse, of Long- sleddale.
John Jackson, of Kentmere.	William Langborn, Master of the Grammar School at Bampton, Westmoreland.
William Atkinson, of Selfide.	W. Langborn, of Underbarrow.
Gilbert Crackenthorn, Schoolmas- ter in Kendal.	
John Hastwell, of Grayrigg.	
Thomas Scales, of Hugu.	

The Associates will proceed with all convenient
Speed to assist the Society in founding another Lending
Library with the Remainder of Dr Evans's Books, and
such Additions thereto, as they may think proper to
make.



The Additions which the SOCIETY have made to their APPENDIX since its last Impression are as follow, viz.

To the LIST of Subscribing MEMBERS.

JOHN Mereft, Esq; *Westminster.*
 Rev. Mr Peter Stephen Goddard, Rector of *Fornham All Saints with Westley, in Suffolk.*
 Joseph Cutbbert M. A. Rector of *Bulvan, Essex.*
 Rev. Mr Thomas Fowner, Vicar of *Brixham, Devon.*
 John Fulham M. A. Canon of *Windsor.*
 Mr Edward Seymore, of *Wantage, Berks.*
 Samuel Glasse M. A. Student of *Christ-Church, Oxon.*
 Rev. Mr George Kilby, Rector of *St Nicholas in Colchester.*
 Robert Pool Finch M. A. Chaplain of *Guy's Hospital.*
 Mrs Farrar, of *St Sepulchre's Parish.*
 John Waring M. A. Lecturer of *St Mildred in the Poultry.*
 Rev. Mr John Buxton, Rector of *Carleton Rode, and Bunwell, in Norfolk.*
 Rev. Mr Richard Canning, Minister of *St Laurence in Ipswich, Suffolk.*
 Edward Bentham D. D. Canon of *Christ-Church, Oxon.*

BOOKS

BOOKS admitted into the Society's Catalogue since the last
Publication thereof.

		Price	
		In Quires.	s. d.
A N Introduction to the Knowledge of the Christian Religion. In Two Parts. Part I. An Explanation of the most material Words and Things in the Church Catechism. Part II. An Explanation of the two Covenants; the great Feasts and Fasts of our Church; and some religious Terms; designed to prepare People for understanding Sermons, the holy Scriptures, and other good Books. To which are added, Short Forms of Prayer, &c. for several Occasions. By <i>H. Crossman M. A.</i>	}		
		6	
		Single.	Handd.
		s. d.	s. d.
The Country Clergyman's Advice to his Parishioners, explaining what they are to believe and do in order to be saved; addressed chiefly to those who are of the younger Sort — — — — —	}	2 1/2	17
Y Catechism; sef yw hynny, Athrawiaeth i'w dysgu gan bob Plentyn, cyn ei ddwyn i'w Gonfirmio gan yr Esgob. Gyd ag Ylgrhythrol Testynau perthynasol. Or, The Church Catechism, with Scripture Proofs, and some Extracts from the Liturgy (in <i>Welsh</i>) — — — — —	}	1 1/2	10
Divine Hymns, on a broad Sheet — — — — —		4	
REPRINTED.			
A Discourse concerning Baptismal and Spiritual Regeneration. By <i>Samuel Bradford D. D.</i> then Rector of <i>St Mary-le-Bow, London</i> , afterwards Lord Bishop of <i>Rochester</i> . The Third Edition — — — — —	}	1 1/2	10

BOOKS and PAPERS presented to the SOCIETY.

- 12 Copies of the Annual Account of the Westminster Infirmary.
- 100 Copies of a Treatise, intituled, *The whole Faith and Duty of a Christian*, being a Present to the Society from the Reverend Dr *Stevenson*, Prebendary of *Salisbury*.
- 50 Copies of a Tract, intituled, *Short Instructions and Prayers for Persons of all Ages and Circumstances*. A Present from the Reverend Mr *Perronet*, Vicar of *Shoreham in Kent*.
- 200 Copies of the Lord Bishop of *Oxford's* Sermon before *The Society Corresponding with the Incorporated Society in Dublin*. A Present from the said Society.
- 24 Copies of Rev. Mr *Thompson's* Discourse on the present Times, addressed to the serious Consideration of the Public. A Present from the Author.
- 100 Copies of *A farther Account of the circulating Charity-Schools in Wales*, from *Michaelmas 1755*, to *Michaelmas 1756*. A Present from Sir *John Thorold Bart.*
- 100 Copies of the Lord Bishop of *Ferns and Leighlin's* Sermon preached before *The Incorporated Society for promoting English Protestant Working-Schools in Ireland*. A Present from that Society.
- 24 Copies of *An Account of the Designs of the Associates of the late Rev. Dr Bray*. A Present from Mr *Waring*.
- 12 Copies of the Reverend Mr *Nowell's* Sermon upon *The Religious Education of Children*.
- 100 Copies of a Letter from a Clergyman to his Parishioners concerning Confirmation. A Present from the Reverend Mr *Burrough* of *Wisbech*.
- 100 Copies of the Lord Bishop of *Chester's* Sermon preached before *The Society for the Propagation of the Gospel in Foreign Parts*. A Present from that Society.
- 3 Copies of *Erasmi Ecclesiastes*. A Present from the Associates of Dr *Bray*.

825 Carried over.

150 Copies

825 Brought over.

150 Copies of *A farther Account of the circulating Charity-Schools in Wales*, from Michaelmas 1756, to Michaelmas 1757. A Present from Sir John Thorold Bart.

12 Copies of an Account of the Charity Schools at *Lausanne* in Switzerland. A Present from the Reverend Mr Poliere, Professor of the Oriental Languages at *Lausanne*.

987

BOOKS and PAPERS Bought or Printed by Order of the
SOCIETY.

2000 Copies of the Reverend Dr Nicoll's Sermon at the Anniversary Meeting of the Charity Children at *Christ-Church*, May 14, 1756.

2000 Account of the Origin and Designs of the Society for promoting Christian Knowledge, annexed to the said Sermon.

5500 Hymns for the Use of the Charity Children.

10000 Copies of the Church Catechism in *Welsh*, with Scripture Proofs, and some Extracts from the Liturgy.

2500 Divine Hymns, on a broad Sheet.

22000

PACKETS sent to Subscribing and Corresponding
Members.

260 Extraordinary Packets, from Half a Crown to Forty Pounds Thirteen Shillings and Fourpence.

291 Packets at the Desire of several Members, on the Terms of the Society, consisting of

1767 Bibles.

1207 Testaments.

3904 Common Prayers.

6563 Other Bound Books.

38029 Small Tracts stitch'd.

In all — 51470

Casual

Casual **BENEFACTIONS** to the General Designs of the
SOCIETY, from the 7th of September, 1756, to the
25th of December, 1757.

	A.	l.	s.	d.
F ROM the Rev. Mr <i>Ault</i> , Vicar of <i>Arlsey</i> , <i>Bedfordshire</i> ,	1	2	0	
Ditto, a second Benefaction,	1	1	0	
Rev. Mr <i>Anderson</i> , Rector of <i>Eza</i> , <i>Lincolnshire</i> , at Ad-	1	1	0	
mission, by Sir <i>John Thorold</i> , Bart.				

	B.	l.	s.	d.
F ROM Mrs <i>Elizabeth Bettefworth</i> , by the Worshipful	4	4	0	
Dr <i>Bettefworth</i> ,				
Ditto, a second Benefaction,	4	4	0	
Right Rev. the Lord Bishop of <i>Bristol</i> , at Admission,	1	1	0	
Rev. Mr <i>Benson</i> , from a Lady at <i>Worcester</i> desiring to	1	1	0	
be unknown,				
Rev. Mr <i>Broughton</i> , for a Lady desiring to be unknown,	1	1	0	
Ditto, for Mrs <i>M. G.</i> paid by a Lady in <i>Lotbury</i> ,	1	1	0	
Ditto, for ditto, being a second Benefaction,	1	1	0	
Ditto, from a Lady desiring to be unknown,	1	1	0	
Rev. Mr <i>Buck</i> , Vicar of <i>Kirkham</i> , <i>Lancashire</i> , being the	0	11	0	
Overplus of a Bill for Books,				
Rev. Mr <i>Burrow</i> , of <i>Chesterfield</i> ,	2	2	0	
Rev. Dr <i>Bentham</i> , Canon of <i>Christ-Church</i> , <i>Oxford</i> , at	2	2	0	
Admission, by the Lord Bishop of <i>Oxford</i> ,				
Rev. Mr <i>Bouclery</i> , Vicar of <i>Swaffham</i> , <i>Norfolk</i> ,	1	1	0	
Ditto, from a Person unknown,	1	1	0	
<i>Calverly Bewicke</i> , Esq; for a Gentleman desiring to be	1	1	0	
unknown,				

E

Carried over — 25 16 0

	l.	s.	d.
Brought over	25	16	0
From Richard Barnard, Esq; of St Martins, Westminster,			
at Admission, by the Rev. Mr Dixon,	1	1	0
Rev. Mr Buxton, Rector of Carlton Rade, and Bunwell,			
Norfolk, at Admission, by the Rev. Mr Negus,	1	1	0
Rev. Mr Baynes, Rector of Stoneham Aspal, Suffolk,	1	1	0

C.

FROM John Carew of Bath, Esq; at Admission, by the			
Rev. Mr Dixon,	1	1	0
Mrs Catmur in Fore-street, London,	1	1	0
Ditto, a second Benefaction,	1	1	0
Rev. Mr Joseph Culbert, Rector of Bulvan, Essex, at			
Admission,	1	1	0
Rev. Mr Thomas Coker, Rector of Deynton, Gloucester-			
shire, at Admission,	2	2	0
Rev. Mr Professor Chappelow of Cambridge, by the Rev.			
Mr Land,	1	1	0
Samuel Clarke, Esq; of Great Ormond-street,	5	5	0
Mrs A. C. a Somersetshire Gentlewoman, by the Secretary,	2	2	0
Rev. Mr Canning, Minister of St Laurence in Ipswich,			
at Admission,	1	1	0

D.

FROM the Rev. Mr Archdeacon Denne, for a Lady			
at Rochester desiring to be unknown,	1	1	0
Ditto, for ditto,	1	1	0
Ditto, for a Clergyman at Rochester, in two Benefactions,	2	2	0
Rev. Mr Denne at Maidstone, for a Clergyman desiring			
to be unknown,	1	1	0
Rev. Mr Dalton, Vicar of South Scarle, Nottinghamshire,	0	10	6
Rev. Mr Dixon, from L. S. B. Esq;	1	1	0
Mr Samuel Deykin of Barnsley, Yorkshire,	1	1	0
Rev. Dr Dumaresq, Chaplain to the British Factory at			
St Petersburg, by John Thornton, Esq;	1	1	0
Rev. Mr Dale of Stockport, Cheshire,	1	1	0

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Brought over — l. s. d. 34 13 6

FROM the Rev. Mr Robert Edwards, Rector of Mack-
ynlleth, Montgomeryshire, at Admission, } 1 1 0
Miss K. Eyre of Sarum, } 2 2 0
Charles Eyre, Esq; Merchant in London, } 2 2 0

FROM the Rev. Mr Thomas Falkner, for a Society of
Gentry and Clergy at Well in Lincolnshire, } 1 1 0
Ditto, for ditto, } 1 1 0
Rev. Mr Thomas Fownes, Vicar of Brixham, Devon. at
Admission, by the Rev. Mr Holdsworth, } 1 1 0
Rev. Mr Fulham, Canon of Windsor, at Admission, by
Mr Trevanion, } 2 2 0
Rev. Mr Fenwick, Rector of Hallaton, Leicestershire, } 2 2 0
Ditto, for Lady Palmer, } 1 1 0
Mrs Hester Palmer, } 1 1 0
Mrs Eleanor Palmer, } 0 10 6
Mrs Hardinge, } 1 1 0
Two Ladies desiring to be unknown, } 3 3 0
Two Gentlemen ditto, } 2 2 0
Rev. Mr Peppin, } 1 1 0
Mrs Carte, } 1 1 0
A Lady desiring to be unknown, } 1 1 0
Mrs Bewicke, } 3 0 0
Rev. Mr Finch, Chaplain of Guy's Hospital, at Admission, } 1 1 0
Mrs Farrar of St Sepulchre's Parish, by Dr Robinson, } 2 2 0

G.
FROM the Rev. Mr Glasse, Student of Christ Church,
Oxon, at Admission, } 1 1 0
Daniel Gell, of Westminster, Esq; } 1 7 0
Rev. Mr Gould, Rector of Fairway, for a Society of
Clergymen in Devon. } 1 1 0

E 2

Carried over — 68 19 0

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought over —	68	19	0
From the Rev. Mr <i>Peter Stephen Goddard</i> , Rector of <i>Fornham All Saints</i> , with <i>Walley</i> in <i>Suffolk</i> , at Admission, by the Rev. Mr <i>Negus</i> ,	1	1	0
Rev. Mr <i>Richard Goddard</i> , Vicar of <i>Laycock, Wills</i> , at Admission, by the Rev. Mr <i>N. Lloyd</i> ,	1	1	0
Rev. Mr <i>Anthony Gibson</i> , Rector of <i>Abberton, Essex</i> , by the Rev. Mr <i>Lettsome</i> ,	1	1	0
H.			
FROM the Rev. Mr <i>Archdeacon Head</i> , for a Clergyman desiring to be unknown,	2	2	0
Rev. Dr <i>Hutchinson</i> of <i>Horsham</i> in <i>Suffex</i> , for a Lady desiring to be unknown,	1	1	0
Ditto, for a Gentleman ditto,	1	1	0
<i>Edward Holden</i> of <i>Teddington, Middlesex</i> , Esq.	1	1	0
Rev. Mr <i>Hatfield</i> , Rector of <i>Lilley, Herts</i> ,	1	1	0
Rev. Mr <i>Thomas Hughes</i> , Rector of <i>Llanfawr, Denbighshire</i> ,	1	1	0
Rev. Mr <i>Humsfrey</i> of <i>Thorpe, Norfolk</i> , for a Person desiring to be unknown,	1	1	0
Rev. Mr <i>John Hockin</i> , Vicar of <i>Oakhampton, Devon</i> , at Admission,	1	1	0
Rev. Mr <i>Haddon</i> of <i>Warrington, Lancashire</i> , for a Clergyman desiring to be unknown,	5	0	0
Rev. Mr <i>Robert Hodson</i> of <i>Broughton, Huntingdonshire</i> , by the Rev. Mr <i>Allen Cowper</i> of <i>Warbois</i> ,	100	0	0
Dr <i>William Heberden</i> ,	5	5	0
Rev. Dr <i>Hutchinson</i> of <i>Horsham</i> in <i>Suffex</i> , for a Lady desiring to be unknown,	1	16	0
Ditto, for a Gentleman ditto,	1	1	0
Miss <i>Hales</i> of <i>Teddington</i> , for a Gentlewoman desiring to be unknown,	2	2	0
Colonel <i>Hudson</i> , for a Lady desiring to be unknown,	1	1	0
Carried over —	197	16	0

Brought over — 197 16 0

K.

FROM the Rev. Mr George Kilby, Rector of St Nicholas
in Colchester, at Admission, by Charles Gray, Esq; } 1 1 0

L.

FROM the Rev. Mr Lunn, Minister of Denton in Kent,
by Mr Archdeacon Head, } 1 1 0

Rev. Mr Long of Finmere; for a Friend of the Society's, 2 2 0

Ditto, a second Benefaction, 2 2 0

Honourable Mrs Lane of East Horsley, Surry, 1 1 0

Rev. Dr Lloyd, Dean of Bangor, 1 1 0

The Legacy of Mrs Sarah Leech, late of Ackworth in
the County of York, by the Hands of the Rev. Dr } 25 0 0

Timothy Lee of Ackworth aforesaid, } 25 0 0

Mr Lodge of Pallmall, 1 1 0

The Legacy of the Rev. Mr Charles Liddle, late Rector
of Wakehurst in Suffex, by Richard Clarke, Esq; } 50 0 0

Rev. Mr Robert Leman of Ellough, Suffolk, 1 1 0

M.

FROM John Merest, Esq; of Westminster, at Admission, 2 2 0

Rev. Mr Moore, for A. H. G. 1 1 0

O.

FROM Dr Osborn, Rector of Clifton, Bedfordshire, 1 1 0

Mrs Lucy Osborne, by the Rev. Mr Leman of Kirstead,
Norfolk, } 2 2 0

P.

FROM the Rev. Mr Parkinson, Master of the free
Grammar School at Loughborough, Leicestershire, at
Admission, } 1 1 0

Rev. Dr Patten, Fellow of Corpus Christi College, Oxon,
at Admission, } 1 1 0

Mrs Peirce, by the Rev. Mr Berriman, 1 1 0

Carried over — 292 15 0

	l.	s.	d.
Brought over —	292	15	0
From Mr Robert Pierſon of Cripplegate Pariſh, —	1	1	0
Rev. Mr Pages of Farmborough, Somerſetſhire, being the	0	18	4
Overplus of a Bill for Books, —			
FROM the Rev. Mr Robinson, Vicar of Trinity Church			
in Hull, —	1	1	0
Ditto, from a Lady deſiring to be unknown, —	1	1	0
David Ravaud, Eſq; for two Ladies deſiring to be unknown, —	1	1	0

S.

FROM Mr Seymore of Wantage, Berks, at Admiſſion,	1	1	0
Right Rev. Lord Biſhop of Sodor and Mann, by the	2	12	6
Rev. Mr Hatfield of Lilley, Heris, —			
Rev. Mr Scott, Fellow of Jeſus College, Cambridge, for	2	2	0
a Lady deſiring to be unknown, —			
Humphry Sydenham, Eſq; —	1	1	0
Rev. Dr Sharpe, Archdeacon of Northumberland, —	2	2	0
Rev. Mr Southern, Vicar of Cardington, Salop, —	2	2	0

T.

FROM Sir John Thorold for a Perſon deſiring to be un-	1	1	0
known, —			
John Thorold, Eſq; of Cranwell, Lincolnſhire, at Admiſſion,	1	1	0
Rev. Dr Troughbear, Vicar of Carisbrook in the Iſle of	1	1	0
Wight, by the Maſter of Charterhouſe, —			
Rev. Mr Thoſesby of Stoke Newington, Middleſex, for	1	1	0
a Gentleman deſiring to be unknown, —			
Rev. Mr Taylor of Clifton, for a Perſon of the City of	3	3	0
Briſtol, deſiring to be unknown, —			
Mrs Elizabeth Torriano of Kenſington, —	5	5	0

Carried over — 321 10 5

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought over —	324	10	5
FROM <i>Richard Wilson, Esq; Recorder of Leeds, by</i>			
the Rev. Dr <i>Christopher Wilson,</i>	5	5	0
Rev. Mr <i>Waring, Lecturer of St Mildred's in the Poultry,</i>			
<i>London, at Admission,</i>	1	1	0
The Legacy of the Rev. Mr <i>Francis Welles, late Mi-</i>			
nister of <i>Presbury, Gloucestershire, by the Rev. Mr</i>	10	0	0
<i>Thomas Welles of Cowley,</i>			
Total —	337	16	5

BENEFACTIONS towards a New Impression of Welch Bibles, from the 7th of September, 1756, to the 25th of December, 1757.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
FROM Mrs <i>Bleau at Kensington, towards purchasing</i>			
<i>Welch Bibles, Testaments, and Common Prayer</i>			
<i>Books for the Benefit of the Circulating Charity</i>	4	4	0
<i>Schools in Wales,</i>			
<i>Lady Legard at Ganton, Yorkshire,</i>	2	2	0
In all —	6	6	0



BENE.

BENEFACTIONS to the Protestant Mission in East-India, from the 7th of September, 1756, to the 25th of December, 1757.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
F ROM Miss <i>Deners</i> , ———	2	2	0
Ditto, a second Benefaction, ———	2	2	0
Ditto, a third Benefaction, ———	2	2	0
<i>Thomas Godfrey, Esq;</i> ———	3	3	0
<i>Peter Godfrey, Esq;</i> ———	1	1	0
<i>Edmund Godfrey, Esq;</i> ———	1	1	0
<i>Joseph Godfrey, Esq;</i> ———	1	1	0
A Person who signs himself <i>A. Ignotus</i> , ———	2	2	0
A Lady in <i>York Buildings</i> , by the Secretary, ———	2	2	0
<i>Rev. Mr Congreve, Archdeacon of Armagh in Ireland,</i> towards Printing the New Testament in the <i>Tamulian</i> and <i>Portuguese</i> Languages, ———	8	8	0
Ditto, a second Benefaction, ———	8	5	0
<i>Mrs Egerton of Great Ormond-street</i> , ———	1	1	0
<i>Mr Thomas Marchant of Perchin, Sussex</i> , ———	0	5	0
Several other Persons by <i>Mr Richard Marchant</i> , ———	0	5	6
<i>Rev. Dr Bristowe</i> for a Person desiring to be unknown, ———	1	1	0
In all —	36	1	6

THE SOCIETY hereby desire all the foregoing **BENEFACTORS** to their several Designs, to accept of their most hearty Thanks.



Some ACCOUNT of the Protestant Mission to
East-India.

AS the SOCIETY'S Correspondence with this Mission continues to be no less interrupted than it was: and their Missionaries are in like Wants and Distresses; they have little new to publish in regard to them, but only crave Leave to refer their Members to their last printed Account, with repeated Intreaties to all good *Christians* and *Protestants* (whom GOD hath blessed with *Ability*) that they would be pleased to spare what Relief they can to those who are of the same *Faith* and *Ministry* in the Gospel, but suffering at present the sore Calamities not only of War, but of *Famine* and *Dearth*. — They will, no doubt, *abound* herein, with many *Thanksgivings* unto GOD, who hath delivered, and doth still deliver us of this Nation from the like; so as to enjoy quiet at Home, with a Prospect of most plentiful Increase of Grain through the Blessing of heavenly Seasons. — Let the Hearts then of those, who are *rich*, and *live at Ease* in our *Sion*, be open, and disposed to minister to their Necessities: and the more so, as their *Protestant* Friends in *Germany* (more especially in *Saxony*) who were wont to send them annual Supplies, are so impoverished; nay almost ruined by having their own Country made the *Seat of War*, that little or nothing is at this Time to be expected from them. — This therefore is the Time for all good *Protestants* of every Denomination and Country, not only to compassionate, but succour likewise such of their Brethren, as are in Want and Affliction; and are moreover suffering and persecuted for the Sake of our most holy and reformed Religion, by the Violences of those who are Enemies to that Truth and Liberty wherewith CHRIST hath made Men

free, and divine Providence hitherto often and wonderfully preserved us so of this Kingdom.

The Society therefore for these Reasons, and from these Motives, have still gone on beyond their Power in Remittances this Year, upon a Trust in the same good Providence to supply their Lack of Benefactions; nay, have engaged to do more than they have done; notwithstanding they have sent the Whole of what was recovered by their Insurances on the *Doddington*, that was lost.

These Remittances, along with their usual Presents, are gone Freight-Free in the Ships of the *East-India* Company, through the continued Favour of the Honourable Court of its *Directors*; who are hereby requested to accept this public and most grateful Acknowledgment of the Society's and their Missionaries many and great Obligations to them.

ONE Gown and Petticoat
One Shift Dowels
One Cap
One Pair of Hose
One Pair of Shoes
One Pair of Bodice and Stomacher
One Check & Apron
F I N I S
The Total



By J. B. You may be
by John Hall
Mr. John Bradburn
from the Acorn
Acorn and Charity
this is Grand, London.

An Account of the Rates of Cloathing Men and Women.

M E N.

ONE Man's Suit, ———	0	18	0
One Shirt Dowlas ———	0	3	0
One Pair of Hose ———	0	1	2
One Pair of Shoes ———	0	4	6

The Total 1 6 8

W O M E N.

ONE Gown and Petticoat, ———	0	14	0
One Shift Dowlas ———	0	3	0
One Cap ———	0	0	10
One Pair of Hose ———	0	1	0
One Pair of Shoes ———	0	2	8
One Pair of Bodice and Stomacher ———	0	3	10
One Check'd Apron ———	0	1	4

The Total 1 6 8

N. B. You may be furnished with these Things
by JOHN HALL and JOHN LODGE, Successors to
Mr JOHN BRADFORD WAYTE, deceased, removed
from the Acorn in Blowbladder-street, to the
Acorn and Charity-School Warehouse in St Mar-
tin's le Grand, London.

*An ACCOUNT of the Rates of Cloathing the Poor
belonging to CHARITY-SCHOOLS and WORK-HOUSES.
Charge of Cloathing a BOY, with Yorkshire Cloth, or blue Kersey.*

	<i>l.</i>	<i>s.</i>	<i>d.</i>
A Boy's Suit	—	—	0 11 6
A Shirt of Doulafs Cloth	—	—	0 1 10
A Pair of Stockings	—	—	0 0 10
A Pair of Wash-Leather Gloves	—	—	0 0 7
A Knit Cap, with Tuft and String, of any Colour,	—	—	0 0 9
A Band,	—	—	0 0 3
A Pair of Buckles	—	—	0 0 1
A Pair of Shoes	—	—	0 2 7
The Total	—	0 18	5

The Charge of Cloathing a GIRL.

A Gown and Petticoat,	—	—	0 8 0
A Coif and Band of fine Ghenting	—	—	0 1 0
A Snift of Doulafs Cloth	—	—	0 1 10
A White, Blue, or Checquer'd Apron	—	—	0 1 0
A Pair of Leather Bodice and Stomacher, 2s. 10d. or	—	—	0 2 8
A Pair of Woollen Stockings	—	—	0 0 10
A Pair of Shoes	—	—	0 2 4
A Pair of Buckles	—	—	0 0 1
A Pair of Wash-Leather Gloves	—	—	0 0 7
The Total	—	0 18	6

They likewise furnish Men and Women of Work-Houses at these Rates, or as cheap as any one whatever.

The Men at	—	—	—	1 6 8
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